



A Genetic Study of Immortality

To cite this article: (1899) A Genetic Study of Immortality, The Pedagogical Seminary, 6:3, 267-313, DOI: [10.1080/08919402.1899.10532966](https://doi.org/10.1080/08919402.1899.10532966)

To link to this article: <http://dx.doi.org/10.1080/08919402.1899.10532966>



Published online: 28 Aug 2012.



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A GENETIC STUDY OF IMMORTALITY.

Gone forever! Ever? No—for since our dying race began,
Ever, ever, and forever was the leading light of man.

—*Tennyson.—Locksley Hall. 60 years after.*

Immortality is not a doctrine of the schools, but a faith of humanity, not based upon metaphysic, nor proved by the logic of a given system of thought, but the utterance of an instinct common to the race, which has made itself heard wherever man has advanced from a religion of nature to a religion of Faith. Philosophy, however, has made it one of her tenets, so that God, soul, and immortality become inseparably intertwined, and since the days of Plato, every writer, who has essayed to construct a cosmological theory, has had to deal with these three concepts, either making God the life and source and the final goal of all created existences, or with a blow of thought killing the Deity and hypothesizing all cosmic existence as mechanical, and man as the supreme automaton. Between these two extremes lie numerous diversities of thought.

It is not in the light of philosophy, nor metaphysics, that the problem shall interest us, but from the standpoint of modern science, and especially that of genetic psychology. Since earliest times the mind of man has occupied itself with the immortality of the soul. In regard to this, we can distinguish two movements, one speculative, and one empirical. The first assumes a substrate for the psychical phenomena, and seeks to prove the immortality of the same; in the second, science methods take possession of the psychological investigation, in order to describe the mental phenomena, and lead them back to their simplest forms, and discover their fundamental laws. Psychology and metaphysics have dissolved partnership.

The doctrine of a natural, progressive development is now applied to every problem of life, and it is the purpose of this paper to submit this subject to the same treatment. That faith in a personal consciousness after death has diminished among certain classes of mankind, is evident to even the most casual student of humanity: that it has declined among the great masses, is by no means so certain. Primitive man, childhood, womanhood, and the majority of the thinkers and workers cling as tenaciously as ever to the faith and traditions of the ages. There is, however, a body of thinkers who form the human pseudopodia, as it were, reaching out after and grasping the

new, among whom there are flagellate movements, pendular oscillations, rhythmic flows of thought, while the great body is as calm and steadfast as the deep waters of the mighty seas.

The origin of this state of unrest is not far to seek. It is doubtless largely due to: 1st, that cheap conception of life which a shallow knowledge of scientific thought has produced; 2d, that spirit of personal freedom that vaunts itself in open rebellion against all traditional instruction; that looks upon belief in God, soul, and immortality as a relic of dogmatism and therefore to be distrusted, if not despised; that glows in its own hatred of dogmatism, while its own deductions belong to the same school of thought, only representing the negative; 3rd, that disposition to accept as final the verdict of one department of knowledge without a thorough investigation in the light of all truth; present findings are greedily accepted without any effort to discover their historical settings or prophetic significance; 4th, those mental predispositions that are engendered by long and continued investigation of one field of reality, and especially the materialistic researches of science, which tend to destroy idealistic conceptions; 5th, that wantonness that has followed the emancipation of scientific thought; 6th, that spirit of antagonism that is supposed to exist between metaphysical philosophy and religion, and the modern physical sciences; 7th, the assumption that because certain interpretations of reality have been found untenable, therefore the reality itself must be non-existent.

The intensity and vigor and deep significance of the doctrine of immortality is shown in the vast literature that deals with the subject. Prof. Ezra Abbott published several years ago a bibliography on this theme, which contains no fewer than 4,977 titles. I myself have collected nearly a thousand additional titles and have by no means exhausted the list. Every year witnesses the publication of a score or more of books or pamphlets discussing some phase of the topic, and every easter-tide floods the earth with pulpit orations, which the press scatters broadcast. Science has not directly investigated immortality because it lies largely outside of its sphere of activity. Its office is the correlation and codification of experience, and it is helpless without the data which experience furnishes. Immortality lies beyond phenomena, and until science can demonstrate that the mental can subsist apart from the phenomena, or the reverse, that with the disorganization of the organism all mentality ceases, it cannot be said to have given any definite utterance on the question.

As this matter will be more fully discussed later on, no more need be said here. With these preliminary thoughts we may now turn to the close investigation of the subject itself, not

with the hope of definite proof, or disproof, but of more rational and clarified conception of the same.

CHAPTER I.

THE GENETIC SOURCE.

The question of origin of the hope for future life is wrapt in profound mystery. Its genesis long antedates the earliest historic record of man as man. Push the investigation as far back as possible, we find man always and everywhere has had a sense of his immortality. The oldest record, however, is but as yesterday in comparison with the thousands of years man has been an inhabitant of the earth, and if Spencer's dictum, "acquired in the race, inherited in the individual" be true, then this early historic man is physically and psychically the resultant of antecedent forces. The most primitive mind known to-day has long journeyed on the road to civilization. If, however, we are to be governed by empirical facts, we are forced to entirely overlook, or at least foreshorten this unknown, unfathomable past, and accept, as the primitive type, man as he is known to history. With this qualification, then, the statement may be made that a belief in continued personal existence after death seems to be an original endowment of humankind and not any *parvenu*. Stated in philosophic terms this is the old familiar doctrine of "*innate ideas*." In modern times it finds its justification in the fruits of introspection, which lead the untrained to infer that faiths, for which they can give no adequate genetic analysis, form an inherent factor of the soul itself. Special emphasis is laid upon what has been termed the "religious nature of man," and this has been designated an instinct of the soul. Sense of dependence, sense of oughtness, God, soul itself, and immortality, all find their place here, together with the *a priori* ideas of time, space, and causality (Kant: Critique of Pure Reason), and sense of the infinite (Max Müller: Origin and Growth of Religion), and the theological sense of sin (Kellogg: Genesis and Growth of Religion). These tap roots, around which have gathered all the accretions of the senses, have produced the magnificent growth of modern faith. In justification of this theory its supporters point to the intensely significant fact that man everywhere has faith in continued existence (Dr. Brinton: Myths of the New World), and associate it with some Supreme Being who either conditions it, or acts as an artist in determining the soul's destiny in the land of spirits.

As a theory this will explain as large a body of facts as perhaps any other. It has been successful in maintaining its position in philosophic thoughts, though charged time and again

by the battalions of sensationalism. It is so out of harmony with the lines of development of all the other departments of human experience that one should accept it only as a last resort.

On the basis of this theory one should expect to find the early manifestation of the instincts of God, soul, and immortality. In order to put the matter to a scientific test the following study of children, adults, deaf mutes, and lapsed man, was made, of the first three, empirically, and the last, from literature.

Of the 25 children personally studied, none had any adequate conception of death, still less of the soul and of God. Of course they had been taught most religiously by their parents and sabbath school teachers, but this had failed to impress their young minds other than that "there was a being somewhere whose *name* is God." They said their prayers to papa, or mamma, and had no idea that they formed any relation whatever to such a being. They were fast learning such, but it was wholly an extraneous affair, a matter of the head and not of the deep "inner" nature. Being but eight years of age, perhaps they were too immature to have any due appreciation of a mysterious inner force that was leading them to the realization that they held vital connection with the Godhead, yet one might naturally expect some manifestation of this instinct of the soul did such exist. It is very interesting and suggestive to note that they had no suspicion that their own existence would ever cease. It seems, then, that *man has to learn his mortality rather than his immortality*. This same fact came out clearly with the deaf mutes. With the exception of a few cases where a death had occurred in the home, these children did not have the least inkling of its significance. Their dolls died, as did their toy animals, but this meant little more than sleep to them. Dr. A. C. Ellis and President G. Stanley Hall found that with a somewhat older class of children, that doll-death was chiefly make-believe, as they soon exhumed their buried pet to see whether it had gone to heaven. (*Pedagogical Seminary*, Vol. IV, No. 2.) It is interesting to note that many of these same children fully expected their dolls to go to heaven sawdust and all. In the reminiscences to be introduced later a few report that they used to fancy heaven filled with dolls, and one girl says she had a definite number. All of the 25 children thought that if they were to die they would go to heaven just as they are. It meant no more to them than going to New York would mean to a Boston child.

DEAF MUTES.

The pathological cases of humanity are shedding a vast flood of light upon mental activity, and it occurred to me, that the

great experiment that nature is carrying on in our midst by depriving some of speech and hearing, might reveal some of the mysteries of soul activity. It was found that Dr. Harvey P. Peet had already, in 1854, done pioneer work, and had executed it so thoroughly that all that had to be done was to discover whether anything new had since been disclosed. The Doctor wished to test the theory of the spontaneous growth of (a) language, and (b) of religious ideas. The method of procedure was the questionnaire method. Certain questions were propounded to the three advanced classes of the New York Institution, and afterwards to thousands of similarly afflicted mortals.

Question I. Had you, before instruction, any idea of a God, or of any being in the sky, more wise and powerful than man? The answers to this were almost uniform in disavowing any such idea. Two or three specimen replies are: (1) "I knew nothing of God." (2) "Before I was instructed I had no idea of God, but I thought that some one caused the thunder and lightning over the earth, which quaked." (3) I had but an imperfect idea of God originally imprinted on my mind by my mother through signs."

Dr. Peet's conclusion is: "Thousands of deaf mutes in Europe and America have been questioned, and their answers have been perfectly uniform in the point, that no one of them ever originated the idea of a Creator and Governor of the world from his own unaided reflection."

A second question ran: Had you any idea that the world was created? that some wise and powerful being had made plants, animals, men, and all things? This was also answered in the negative, but there were found many replies which showed that the mind was striving after a cosmogony.

Another question asked: Had you any idea of the existence of the soul as something distinct from the body and which might be separated from it? The prevailing answer was "No, Sir! I had no idea of the soul."

Question IV. What were your thoughts and feelings on the subject of death? Did you know that you must yourself die? The replies showed death to be the king of terrors to those mutes who had been brought into contact with it. The great majority never associated it with their own bodies.

Question V. Were you ever led by dreaming of a deceased person to suppose that that person, though dead and buried, still lived? The general reply showed recollection of no such dream.

Other questions were put but they do not directly concern us.

Dr. Peet's general conclusion runs: To the same purport as the foregoing on all the points we have considered, is the

testimony of many other deaf mutes in Europe as in America. Nor have we ever heard of any well authenticated case of a deaf mute, who gained any correct ideas on religious subjects by his own unaided powers of observation and reflection. We feel authorized by the evidence before us to deny that any deaf mute has ever given evidence of having any innate, or self originating ideas of a Supreme Being, to whom love and obedience were one, of a creator, or a superintending providence, of spiritual existences, or of a future state of rewards and punishments.

Thomas H. Gallaudet says: "I do not think it possible to produce the instance of a deaf mute from birth, who, without instruction on the subject from some friend, or at some institution for his benefit, has originated from his own reflections the idea of a creator and moral governor of the world, or who has formed any notions of the immateriality and immortality of his own soul." (22nd Annual Report of the American Asylum.) W. W. Turner, of the American Asylum, and A. B. Hutton, then Principal of the Philadelphia Institution, bear similar testimony. (22nd Report of American Asylum.)

M. Berthier, himself a deaf mute, says: "Without instruction a mute will never have a notion even vague and confused of a superior existence, whom it is his duty to love and obey, and to whom he must give an account of his thought and actions. (Abbé Montaigne. *Recherches sur les connaissances intellectuelles des sourds muets considérés par rapport à l'administration des sacrements.*)"

Bebian, another Frenchman thoroughly familiar with deaf-mutism, holds the opposite opinion. He says: "The greater number of the deaf and dumb had already before instruction the idea, I will not say of a first cause, a notion too complicated for the feebleness of their intellect, but that of a sovereign being. They all have, if not the idea, at least the sentiment of good and evil." Abbé Montaigne from his study practically agrees with him.

Dr. Howe found that his favorite blind and deaf mute pupil Laura Bridgeman, "alone and unaided, sought God and found him in the Creator." (Dr. Howe's Reports, 1843, 45-50.)

Dr. Joseph A. Seiss (*Children of Silence*) says, "that persons who have never heard, do not, prior to education, arrive at that degree of mental development and activity, to realize the dawn generation, or entertainment of the transcendent idea of God."

The *Americana Encyclopedia* adds: "After extensive observation and inquiry we cannot hear of, or find, a single instance in which persons, born deaf and dumb, have conceived of a first cause, from a view of the works of nature without edu-

cation. They describe themselves as looking at those objects like the brute."

In order to discover whether any change of opinion had occurred among the educators of these unfortunates, correspondence was opened with several of the leading institutions of America. The outcome was but to find Dr. Peet's work still unsupplanted.

Miss Mary S. Garrett, principal of the Philadelphia Home for the training in speech of deaf children before they are of school age, says: "I take children between the ages of two and eight years of age and retain them about six years. Although I find it very interesting to have my children tell me about their material life before coming to us, and tell me things that happened to them when they had no knowledge of language, I have not yet had any child tell me of any spiritual experiences." Speaking later, after making special investigation, she adds: "The children do not remember having had any speculations on these points (God, soul, death, life after death, etc.,) or any thoughts thereof." Dr. Gallaudet, President of the Columbia Institution, Washington, D. C., says: "Our oldest professors find that nothing has come to their knowledge of late to change the conclusions reached some time ago, that the congenitally deaf and dumb had no ideas, before instruction, as to a future life." President R. O. Johnson, of the Indiana Institution, caused one of his assistants, Dr. De Motte, to make special investigation of the problem, and the latter replies: "All were early taught these things (matters of my syllabus), but none admit the least degree of self-knowledge on the subject. This result accords with those I have made at other times upon the same and similar topics. I have occasionally found congenitally deaf children, who, on partial and indistinct notions obtained, by pointings up and down and smilings and frownings, had constructed quite curious and interesting theories—if I may use so large a term—of spiritual matters, but they were not original nor natural."

Miss Sylvia Chapin Balis, of the Ontario Institution Belleville, a teacher of many years' experience, bears similar testimony, though she is of the opinion that instances have been met by her in which there were "certain vague and unexpressible ideas of some Supreme Being or natural force in creation." Judging from the content of her letter these clearly come under those last mentioned by Dr. De Motte. She instances the case of Laura Bridgeman as illustrating a *natural growth* into such belief. She finds the experience of Helen Keller has been similar, as also that of Tommy Stringer and Willie Robin, of Jamaica Plains, Mass. Through the kindness of Mr. George Begg and Mr. George H. Putnam, of the Texas Insti-

tution, my syllabus, in a somewhat modified form, was worked through the school. Mr. Putnam gave the matter his personal attention and found "nothing to show that deaf mutes, before instruction begins, have any ideas of God, the soul, or of a future life. All their present ideas of the subject are the result of instruction and not of independent thought." Mr. Putnam added a very suggestive point by saying these children are easily influenced by environment to deep religious feeling, or to atheistic tendencies.

From this extensive study of deaf-mutism, carried on by some of the most experienced teachers and encompassing a period of half a century; it is certainly safe to conclude that as far as they are concerned there is no evidence of a special endowment of the individual with a sense that early and unerringly leads him to a discovery of an inner essence possessing eternal life.

It must be acknowledged that were this the only data, such a conclusion would be at least rash, if not wholly unwarrantable, as in psychic ability the deaf mute is but little above the higher animals, while his acquisitive power is less, as he is deprived of one of the organs of the soul. Aristotle styled the ear the organ of instruction and of intelligence.

RELAPSED MAN.

There is another class of matter that may be admitted in evidence here, viz., Relapsed Man. There are a number of well authenticated cases where man has fallen back to the level and life of a wild animal; notably the case of the wild boy of Pindus, described by C. J. Cornish in the last chapter of his "Animals at Work and Play."

By Relapsed Man is meant the man who runs wild after civilization. He loses his manly habits, dispenses with clothing, lives on nuts and roots, sometimes raw flesh, assumes the manner of animal locomotion, mimics the latter in his vocal utterances, etc. He is found in three conditions: 1st. When a child has been carried off and suckled by some animal, as illustrated by those instances when the animal habits are completely assumed, *i. e.*, the child becomes carnivorous, ferocious, and bestial.

The second and more numerous class is composed of those types of individual produced by abandoned or lost children, who maintain their existence by aping the manners and life of the less ferocious animals, and making them their companions. The wild boy of Hanover found in the last century is a good example, as also the boy of Pindus.

The 3rd type, and not an unusual one in the mountainous regions of India and southern Asia, is composed of those in-

dividuals who are carried off by the wolf, children that are suffering from some mental malady, such as hycanthropy.

Col. Sleeman has collected a number of instances of the capture of children from the dens of wolves. The boy of Goomtee, India, forms a fitting example, or the one caught near Hasanpur. It has not been found possible to restore these types to the ways of civilized life. Language is lost, as is also all moral and religious sense. They are completely dehumanized.

REMINISCENCES.

As one special effort of this study has been to approach the problem from the practical and psychological, rather than from the metaphysical and speculative point of view, a syllabus was prepared by President G. Stanley Hall and the writer, and issued in order to obtain a free and frank expression of the individual on "the soul" and "immortality." About 500 returns have been received. These have been collated. As the replies have a wider psychological and pedagogical application than to the immediate question of continued existence, a somewhat full notice of them is given, and they are discussed in their general as well as their special bearings.

The first section of the syllabus was :

I. As a child what were your ideas of the soul? Did it have any material principle or bodily form, *i. e.*, of man, bird, or beast? Had it any definite location in the body? If so, where? As you grew older did the soul become to you more and more an immaterial principle or reality? When did this clarification take place? Name definite periods of time, if possible. What were the means by which this was brought about? At your present time of life has the soul any definite form? How does it leave the body? How get to heaven? Does it go alone or have company?

Three hundred and eighty-seven replies (95 males and 292 females, not including the aged people, nor children) were received in answer to this section. They are chiefly from persons ranging from 12 to 26 years of age, though there is a goodly scattering reaching all the way to 65. They are reminiscences, but the greater majority of those replying are still on the declining side of the adolescent curve. In order to make the study include all ages, in addition to the 25 children mentioned above, the writer, assisted by Dr. Colegrove, personally visited 102 adults from 65 to 92 years of age, and held with them an extended confidential communion on their view of immortality, and the effect it has wielded over their life. All conditions of mind are represented, extending from the learned professional type to the ordinary untutored laborer. The written replies are from doctors of philosophy, students of philosophy, psychologists, professional people, normal school teachers and

students, people of every walk of life and from five different nationalities. A very large number of the returns were personal letters.

The data shows the following results. *Form of Soul.* Like the human body, 55 M. 89 F., 144. Like a heart chiefly with wings, 2 M. 52 F. Like a bird, 1 M. 14 F. Indefinite forms, 2 M. 35 F. Beast, 1 M. 1 F. Foot, 1 M. 1 F. Ghost, 3 M. Somewhat spiritual, 12 M. 61 F. About a score had no thought of the soul.¹

Location. In the heart, 35 M. 188 F. In the head, 8 M. 17 F. Whole body (inside skin), 9 M. 24 F. Without the body, 4 M. 10 F. No location, 39 M. 53 F.

A few typical returns are:

M., 19. As a child I thought the soul a kind of second heart with wings, and located in the fleshy heart.

M., 24. As a child I thought the soul an immaterial and invisible part of the body having the body's shape and fitting it exactly.

M., 18. As a child the soul always seemed a misty, foggy body, shaped like a comet, with the tail always pointing upwards. It had its location outside the body.

M., 19. To me the soul was a sort of floating white cloud above the right shoulder.

M., 17. As a child I had no definite idea of the soul, always associated it with the body.

M., 22. I thought the soul a large bubble, which grew as I grew. If it were to get broken I thought I should die. It was situated in the abdomen.

M., 35. When very young it seemed to me that the body went to heaven.

F., 19. I always thought of the soul as something white, shapeless, intangible, more like a white cloud, and located it in the chest.

F., 18. I thought of the soul as a round white spot, about the size of a 25 cent piece, situated beneath the skin on the sole of the foot.

F., 23. I always thought the soul shaped like a heart.

F., 17. I thought the soul a small, white stone, situated in the top of the head.

F., 19. My idea of the soul was that of a tiny, frail, white bird.

F., 17. To my childish mind the soul was a circular place in the heart.

F., 17. I thought of the soul as an egg in the center of the heart.

F., 26. To me the soul always seemed immaterial, but with advancing years this idea became clearer.

¹ Since this paper was prepared for the press, Dr. G. Stanley Hall's article on "Some Aspects on the Early Sense of Self," has appeared in the *American Journal of Psychology*, Vol. IX, No. 3. In President Hall's returns, there come out many of the childish conceptions of the soul, which material throws much corroborative light on the contents of my own paper. Dr. Hall finds just as many and just as varied forms for the souls as my returns show. Though his paper is chiefly concerned with the larger aspect of self, yet he devotes several pages to an elaboration of the soul aspect, and the treatment is so suggestive and scientific that I can do no better than advise the reader to consult the article in connection with the contents of this paper.

F., 16. As a child I thought the soul the shape of a man with wings.
 F., 20. As a child I did not think of the soul as having any shape but rather as a color; different people having a soul white, or black, or of an intermediate gray, according to goodness or badness.

F., 19. As a child I thought the whole body would be taken to heaven in a train.

F., 17. I thought my shadow my soul.

F., 20. When a child I thought the soul a pure white substance which could become soiled by black spots through evil deeds.

F., 17. I thought of the soul as having a head and shoulders like myself and then nothing but a white sheet.

F., 17. My soul was the picture of a beautiful fairy.

F., 18. As a child I thought the soul to be what is now called a ghost.

F., 45. I never thought of the soul as material nor did it have any definite location in the body.

The most striking thing in this part of the study is the psycho-genetic parallelism that exists between the child and the race. The few remains of paleolithic man (Keary: *Dawn of History*) reveal a belief in the immortal part of man. Megalithic cromlechs and dolmens and tombs of the neolithic period show clear evidence that the cave-dweller believed himself composed of more than flesh and blood. The exorcism of the spirit of the dead was effected by placing a layer of sharp stones across the entrance to the burial cave in order that the spirit might be forced thereby to remain in the tomb. (Keary: *The Dawn of History*.) The Egyptians represented the Ba in the form of a bird, while Horus appears as a sparrow-hawk. (Bastian: *Das Thier in seiner mythologische Bedeutung*, I. C. S. 161.) The Arabians gave the soul the form of a bird. (Cohen: *Zeitschrift-Völker psychologie*, 6 Bd. S. 121.) The Celts believed the soul issued from the mouth in a cloud-like shape about the size of a humble bee. (Hugh Miller: *Schools and Schoolmasters*.) Grimm tells us how King Gunthram's took the form of a snake. (*Teutonic Mythology*, Vol. III, p. 1082.) The form of a mouse was also common among the Germans. (Schwebel, l. c. S. 10.) Mahomet believed the soul took the form of a serpent and distinguished two classes. (Noldike: *Zeitschrift-Völker Psychologie*, U. S. W. I. B.) The Finns and Lithuanians called the milky way the "Birds Way." (Kelley: *Indo-European Folklore*, p. 103.)

Primitive peoples to-day give it various forms. For example the Pawhatas make it a little bird; the Hurons, a dove; the Domingos, a nightingale; the Caribs, a bat; the Burjätas and Mongolians, a bee; the Niaser, a spider; the Kaffirs, a fish. Among lower animal forms, the prevailing one is that of a bird. The nature depending entirely upon the region. This is perhaps psychologically to be explained by the influences of dream experience, *i. e.*, the rapidity of passing from place to place in the dream-life. Serpents also play a very important rôle in

primitive psychology. Among all primitive people, however, the prevailing form was that of a human figure. (Jacob Robinsohn : *Du Psychologie der Naturvölker*. Chap. 3.)

This close correspondence of the individual with the race is also seen in the localization of the soul. Early man placed it chiefly in the blood, heart, or breath, though a few made it synonymous with body-warmth, and hence located it throughout the body. Plurality of souls is an idea common to the child and the race. Many children have a good and a bad soul. (President G. Stanley Hall's Lectures.) The Egyptians, Hebrews, Persians, Chinese, Greeks, and Romans, Indian tribes of America, all had more than one soul. Plato gave man three, Aristotle, five. Mr. R. A. Oakes has fully developed this early conception. (*Pop. Sci. Mo.*, Vol. 34.)

Religiously these replies exhibit no definite conceptions. The soul to most of them is materialistic. It exists not as a deep, inner consciousness, but as all nature exists, *i. e.*, objectively. It is phenomenon rather than noumenon, and it is very clear that without the endeavors of each generation to pass on the traditions of the elders such thoughts would never rise in the child mind.

Psychologically, is the child really an epitome of the race, and must he repeat its stages psychical as well as physical? Is there anything in the recapitulation theory, or is all this close correspondence a mere coincidence? It has been fairly well established that in his body the child bears numerous vestigial remains (Wiedersheim : *The Structure of Man*). May he not also have rudimentary organs of the soul? President G. Stanley Hall's article on Fears (*American Journal of Psychology*, Vol. VIII, No. 2), goes to answer in the affirmative, as does also Dr. Geo. E. Dawson's work (*Psychic Rudiments and Morality*, unpublished). The materialist would go a step farther and ask, is not the soul itself a vestigial remains? Is there any such thing? Is it not a mere mythopoeic creation?

Pedagogically, should the child be encouraged to believe in and objectify the soul, or should all diligence be taken to guard his impotent mind against such childish imaginations?

Before discussing more fully any of these lines of thought, some other matter must be presented. From the replies to the question seeking information concerning a clarification, the following interesting and suggestive table was obtained. A furtive glance reveals the parallelism between the psychic and physical development, and shows the period of puberty to be the dawn of the full religious consciousness. This result accords fully with a former study made by the writer (*Pedagogical Seminary*, Vol. V, No. 1,) and finds itself in full agreement with the studies of Drs. Lancaster and Starbuck (Lancaster : *A Study of Ado-*

lescence. *Pedagogical Seminary*, Vol. V, No. 3.) (Starbuck: *American Journal of Psychology*, Vol. VIII, No. 2.) The girls are found to precede the boys by about 2 years, which is also in accordance with child study results hitherto obtained. (F. Burk: *A Study of Growth. American Journal of Psychology*, Vol. IV, No. 3.)

Clarification Period.		A comparison of the sexes may be obtained by multiplying males by three.	
Age.	Sex and No.	Comp. Table of Sexes.	
8 —	M. 0 — F. 3	M. 0 —	F. 3
9 —	M. 0 — F. 5	M. 0 —	F. 5
10 —	M. 3 — F. 21	M. 9 —	F. 21
11 —	M. 3 — F. 11	M. 9 —	F. 11
12 —	M. 3 — F. 36	M. 9 —	F. 36
13 —	M. 2 — F. 23	M. 6 —	F. 23
14 —	M. 20 — F. 77	M. 60 —	F. 77
15 —	M. 35 — F. 8	M. 105 —	F. 8
16 —	M. 11 — F. 16	M. 33 —	F. 16
17 —	M. 1 — F. 7	M. 3 —	F. 7
18 —	M. 1 — F. 4	M. 3 —	F. 4
Gradual Growth,	M. 10 — F. 50	M. 30 —	F. 50
No. Clarification,	M. 7 — F. 30	M. 21 —	F. 30
No. Soul,	M. 1 — F. 1 N B		

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The rise at the age of 10 is due to parental, or other influences. Most of the females reporting this age carefully state that lucid explanation of the concept soul was given them at that time by parents. At 12 the girls are brought into contact with physiology, which send them in search of the soul. No reason is assigned for the marked rise of self-consciousness at 14 and 15. A few of this period speak of religious experiences, but most represent themselves as merely waking up to the fact that they had a soul. Possibly it was simply the result of a perfected mental organization which enabled them to intelligently comprehend the instruction of former years and to perceive the same in its deeper, fuller significance. More probably it was due to the psycho-physiological changes peculiar to pubertal life. (Starbuck: *Journal of Psychology*, Vol. IX, No. 3.)

The curve again rises at 16 through the influence of psychological study.

The chief agents in this clarification were: Talks with parents, teachers, friends, and reading. A few mention conversion and confirmation.

Very suggestive pedagogically is the fact that 60 experienced no marked change, but had a gradual growth, and that 37 are still entrained by their childish vagaries. It doubtless would be found, on closer examination, that all those who had the concept in the form of the human body still retain this mental imagery. Anthropomorphism is characteristic of humanity.

What is needed in religious instruction is not the supplanting of such conception, but the weeding out of all those idiotic abnormalities that the childish imagination will build up if no better direction be given to the channels of its activity.

To the speculative question of how the soul gets to heaven: 30 M., 149 F., would have it accompanied by angelic attendants or by loved ones; a few think Christ personally accompanies the soul. 6 M., 63 F., imagine it as going alone. 5 M., 13 F., think it is in heaven now. 67 F. have no idea. 1 M. has no heaven. 42 did not reply. Before drawing any general conclusion I wish to add the material collected under two other Rubrics.

HEAVEN.

II. As a child what were your ideas of heaven? Did it have a definite location? If so, where? Was it like a city or great palace or what? What and whom did you seem to see there in your moments of reverie? Did you long to go there or prefer life on earth? Has any experience in life made heaven nearer and dearer? As you grew older did your views of heaven change? Can you state the period of change, and the motive for the change? Do bodily feelings, such as fatigue, joy, depression, failures in life's work, etc., ever influence your views of the after life? Describe fully. How do you conceive heaven and life after death now?

Replies were received from 97 males, and 325 females.

Speaking of location, 81 males and 320 females placed it above the clouds. Most made the sky its floor, and looked upon the stars as holes caused by angels' heels. Study of astronomy rudely shook the faith of many of those reporting, as they could find no place for a definite location of their materialized realm of delight.

Why the human race should have placed its elysium above is an interesting problem, and possibly finds its solution in primitive nature worship. Max Müller, and those who maintain that man is endowed with a sense of the infinite, would probably make Nature only the stimulus to call forth this feeling of oneness with the All-power, and would find on the boundless expanse above, the best expression of the greatness and domain of God. To those replying, it is the product not of spontaneity but of environmental instruction. 2 M. and 2 F. placed heaven beneath the earth. This was an inference drawn from burial. 2 F. placed it beyond the horizon, thus thinking of it as another country. President Hall writes of the Boston children: "Many children locate all that is good and imperfectly known in the country, and nearly a dozen volunteered the statement that good people when they die go to the country—even here from Boston." Sully also finds that very young metaphysicians "place their heaven in the country, the unknown beautiful region where all sorts of luxuries grow."

(Studies of Childhood, p. 122.) Earl Barnes (Theological Life of a California Child, *Pedagogical Seminary*, Vol. II, No. 3,) also found several children locating heaven on earth, though the greater number placed it in the sky. Very few would have their future domain in the stars. The favorite form of heaven is a city; 54 M. and 154 F. speak of it as such. 14 M. 69 F. compare it to a country. Here also belong: open space, 8 M. 26 F.; an avenue, 3 F.; park, 4 M. 2 F.; great garden, 4 M. 12 F.; forest, 2 F.; and Indian happy hunting ground, 1 M.; 22 M. and 35 F. thought of it as a gorgeous palace studded with rooms and glittering with ornaments of gold and jewels and precious stones; 8 females considered it one great room occupying the whole of the sky; 1 F. a collection of connected buildings; 1 F. a church; 1 M. a cabin; 2 M. and 7 F. gave virtually the apocalyptic scene; 11 F. saw heaven in the clouds.

The 25 children studied think heaven an exact copy of their home and its environments. Sully and Barnes both find this same diversity in the child's conception of heaven. Barnes says: "Heaven is generally, even with children up to 12 years of age and beyond, an improved earth." In my studies there is nothing to definitely guide in determining an age period, so none has been attempted.

The psychological explanation of this mundane portrayal of the celestial home is two-fold. 1st. The child up to about the time of puberty is in what might be called the realistic stage; the allegorical period lies on beyond. 2nd. All our songs and descriptive phrases are such as would build up in the fertile imagination of childhood most real scenes. Several of those reporting speak of the Gates Ajar, Stepping Heavenward, Within the Pearly Gates, Romance of two Worlds, The Little Pilgrim, Pilgrim's Progress, and the scenes in Revelation, as giving them their imagery. Songs, such as: Child of a King, There is a Happy Land, "I will Sing you a Song," "Sweet By and By," etc., are freely mentioned.

If the deduction be legitimate that children are close disciples of Berkeley up to the time of pubertal activity, then all our methods of religious instruction are radically at fault. Instead of aiding the child to clear, well-defined, legitimate ideas, we present to him a crazy patchwork of instruction, in which the abstract is largely present, and leave him to the mercy of his own fantasy. How bizarre their ideas are is clearly shown by the work of Mr. Sully, Mr. Barnes, and the Worcester collections of thoughts and reasonings of children.

As a Sabbath School worker I may be permitted to turn critic. If so, I should say that the great defect lies in the fact, that Sabbath School workers have (1) no knowledge of child life

other than their own reminiscences which they too often fail to utilize; (2) Have no philosophy of religious pedagogy, *i. e.*, they "begin nowhere and end nowhere." I do not mean to say that good, faithful work is not being done in endeavoring to lead the children to a personal knowledge of the Christian experience. That is only one side of the problem. There is the task of leading the children into a grand, deep, soul-enriching, life-energizing conception of spirituality that need never be shocked, nor alas in too many cases, be overthrown by contact with the wider and materialistic teachings of science and life.

Such crude conceptions of the soul, and the following of heaven, certainly cannot afford much material for soul growth. The things reported as seen in heaven are: Angels, beautiful birds, gardens with trees — silver lakes, children, people playing on instruments, God's throne, bright happy people, dead friends, palaces, houses, God, Christ, Holy Ghost, apostles, saints, martyrs, biblical characters, white mansions, thrones, golden streets, golden walls, people sitting in rows, flowers and fruits, delicious breezes, flowing rivers, mossy banks, hills and woods, green grasses and brooks, people in white, hundreds of dolls, golden gates, thorny paths, palms and green plants, fountains, music, a great book, jewels, two guardian angels at the gate, sheep pasturing, broad fields, golden harps, crowns, high walls of pearl and jasper, precious stones, white doves, all kinds of flowers, watermelons, pecans, candy and cake, bananas, cocoanuts, etc., etc. All these things appeal to the sensuous side of life, possibly to the æsthetic sentiment, certainly not to the spiritual.

How the solution is to be reached is baffling. Two or three principles may help. The child must be made the center of instruction and all teaching must be adapted to the stages of development and in such a manner that each growth will absorb the rudimentary organs of the periods. (2) Nothing should be taught as TRUTH which will have to be unlearned at some future time. (3) The soul is also subject to the laws of growth, and must not be treated as a reservoir into which may be dumped the metaphysical absurdities of adults. (4) If the early years are times of realism, then the purest kind of realistic (objective) instruction must be employed. The Pestalozzi of religious instruction has still to come. The question is a vital one in this age of doubt and unrest. I raise it with the hope that some solution may yet come. It does not seem to me that the complete separation of religious truth and scientific truth is desirable. There ought to be no conflict between them, and he who sees in broad perspective will find none. Of course the dogmas of science and those of religion may always be at variance, but dogma is not necessarily truth.

The old people studied all looked upon heaven as a grand country home. The question of *rest* did not play a large part in the drama of their imagining. Activity seemed to be the desired haven.

Among those reporting: 20 M. 45 F. desired to go to heaven, while 69 M. and 192 F. preferred life on earth. Many of these latter looked longingly upon the delightful land, but death and the grave stood as a barrier between.

Sixteen M. and 60 F. testify to a progressive change of heaven's imagery, specifying it as a growth towards the conception of God as spirit, and heaven as a spiritual community. 50 M. and 171 F. reply that they still conceive of heaven in the terms of their childhood, though of course its significance has been broadened and deepened.

Bodily feelings are not so potent a factor, as many have supposed, in keeping alive the human interest in a future existence. 40 M. and 103 F. find themselves indifferent as to emotional influences. 18 M. and 26 F. declare their moods of joy only intensify the anticipatory delights, while moods of depression suggest the thought that it will be all right by and by. 8 M. and 11 F. speak of joy as strengthening their hope while despondency and disappointment destroy all regard for continued existence.

These figures are small, but so far as they go they fly in the face of the psychologic theory advanced by Runze (*Psychologie des Unsterblichkeitsglauben*, p. 31 ff.), that heaven is a mere creation to satisfy the injured feelings. Very few indeed looked upon heaven as a place of reward, but regarded it as a sphere for continued future usefulness. As this part of the questionnaire is not reminiscent, but present personal testimony, this becomes all the more cogent.

The causes assigned for the change of conception of heaven are: Death of loved ones, 44 M. 174 F. Conversion or deepened Christian experience, 15 M. 41 F. Clearer instruction, 5 M. 26 F. Sickness, 1 F. More than half of those replying (not including the children nor the aged) speak of death as the one agent that binds their hopes to a heaven. This sounds very much as though Prof. James was right when he said in effect that our desire for heaven and immortality is the longing of our bowels for our loved ones. Runze also emphasizes the great office death has in perpetuating the religious sentiment.

It is interesting to note the replies to the empirical question: "How do you conceive heaven and life after death now?" 16 M. 83 F. reply, a place of praise and happiness. 34 M. 24 F., a place of activity. 22 M. 30 F., a place of development. 6 M. and 40 F., a place of reunion. 4 M. 25 F., a place of

rest. 8 M. 12 F., a state rather than a place. 12 M. 12 F., a place of reward. 4 M. 7 F., a continuation of life. No conception, M. 18, F. 34. No heaven, 1 M. 1 F. A few condensations.

F., 20. Heaven was up above the stars, was like a city, every family had a house. I seemed to see God and angels and mother. Death of friends has made heaven nearer. My conception of heaven has changed but slightly. Bodily feelings have but little influence, though joy intensifies my conception of the happiness to come, while fatigue, depression, etc., may make heaven desired.

F., 19. I think of the white throne in connection with heaven.

F., 17. I used to think at sunset that the beautiful red and yellow flowers were a little bit of heaven.

F., 27. I have no idea of heaven other than that given in the Bible.

F., 17. I always thought of heaven as being similar to our life here, only everything was so much nicer.

F., 18. I thought good animals went to heaven too.

F., 18. To me heaven was located below the earth. When a small child, I would wander to the cemetery and peep into all the holes and look around the headstones to see if I could find any road which led to heaven.

F., 18. I now think of heaven as a place where all shall be united and live in happy friendship.

F., 19. I used to think heaven a place where every little boy and girl did as they wished and had all the candy and toys they wanted. Later I thought heaven a large country place with green fields and flowers. I saw children with their parents. When a friend dies heaven becomes dearer. I cannot express my present conception.

F., 17. I think of heaven now as a refuge from life's cares, when life's work is done.

F., 23. Heaven was to my childish fancy a great avenue paved with gold, with rows of tiers and tiers of seats on each side on which the people sat. I used to fancy at times that when I died I would be born again, perhaps as a colored child or Irish washerwoman. This idea caused me much misery.

F., 16. I thought of heaven as pictured in Revelation. My views have been greatly influenced by reading Miss E. S. Phelps's "Gates Ajar."

F., 17. I did not long to go to heaven, as I wondered what the people could find to do there, and so thought it was rather tiresome. To me now heaven is a state rather than a place.

F., 17. To me heaven consisted of two distant buildings infinitely large. Between them stood the throne where God sat with a book of our life's work.

F., 23. Heaven was to me a city located in the sky. Its streets were wide and pavement shining. There were houses with glittering domes and spires. The entrance was through a gate, and just beyond this was a beautiful park where children played, birds sang, and flowers abounded. I saw the Saviour standing near the gate. God was on his throne, near which was a great book. Angels were ministering and friends were happy. I saw my loved lost ones. I preferred life on earth with parents. When 14, the book, "Stepping Heavenward," impressed me very much. Death of a brother has made heaven dearer. As I grow older my views of heaven do not change. Bodily feelings do not exert much influence either way. I still think of heaven as a beautiful place where there is perfect happiness.

M., 18. My idea of heaven was a city with magnificent temples.

M., 22. I did not think of heaven other than an immense throng of people with God as the central figure. I desired to go there. Death has made heaven nearer. Later my views have become more vague. I still think of it as a place where the pure in heart shall live forever.

M., 21. Heaven seemed like a beautiful garden with wondrous trees. Therein was a stream and a silver lake. Children played on the shore.

M., 35. My hope is that heaven is such a place, and such a circumstance, and such company that the mind may go on developing eternally.

M., 26. Says as he grew older he wanted to think of heaven as a regular "Indian's Happy Hunting Ground."

A careful study of the replies to this section reveals the following facts. Boys much more frequently than girls experience a doubt period. This is probably one element of the psychic correlate to the physical variability of the male. Throughout the biological series the female is the stable preservative element, while the male tends to break away from the conservatism of its race. (See H. Ellis: *Man and Woman*.)

2nd. The male looks upon heaven as a place of activity, further development, a continuation of life's features, a place of reward, a state rather than a place. The female views heaven more concretely, thinks of it as a place of praise and happiness and rest; a place of reunion, a happy home. The differentiation of these views are evidently largely the product of environmental influences.

3rd. Youth fancies heaven a place of continued endeavor and activity; old age a place of rest, a hiding place from the burdens of life; philosophy, as a state of growth in knowledge.

4th. The judgment throne and the book form a very prominent part of the mental imagery of nine-tenths of those reporting; one can easily fancy what must be the ethical consequent of such an ideal. It may be, as Shelley has said of the hereafter: "a whip to keep a coward to his work." It is not so to the obedient spirit. Its theological import must be intense.

5th. The question of rewards takes a very low position among the influences that go to motivate the celestial hopes. Constantly does one meet the aspiration to live a life worthy of continuance, rather than the desire for a heaven to satisfy the injured feeling. One must not draw too wide an inference from this fact, as the vast majority of those reporting are in the period of ambitious and altruistic endeavor, 30 or 40 years hard and bitter conflict with the oppressive and discouraging difficulties of life may modify even heaven's aspect.

6th. The thought of heaven, and especially the thought of loved ones waiting and watching acts mightily upon the adolescent heart, leading it to form lofty resolves and aiding it to

carry them to fruition, and comforting it in times of peril and failure.

7th. The chief characteristic of the replies from the philosophic student and from the older people was the more definite spiritualistic and idealistic conception. Most of them had ceased to view heaven as a place and looked upon it as a mode of being, a changed condition, in which progress and freedom is the law. All, save one, adhered to some kind of existence corresponding to heaven.

8th. Death visions of dying friends have been interpreted as an encouraging message from the land beyond.

9th. Here again is met the close parallelism existing between the child and the race. The Egyptian state of the dead was not a passive condition of bliss, nor one of endless joy. He retained his earthly personality, employed his energies in a manner similar to what he had done on earth. In the Aalû fields they ploughed the soil, and seeded the ground, and gathered the fruits thereof, and trod out the grain with the ox, the same as in the fertile Nile valley. The Vedic worshipper looked upon death with no terror. To him there was somewhere a region where the gods dwelt; where the children of men were assembled anew under the scepter of him, who was the first progenitor of their race—the divine Yama. They had no idea of retribution. The after life was but a prolongation of the old life under changed conditions.

Nothing could be more real than the "Hindoo Paradise of the West." Its grandeur is surpassed only by the vision of the lonely inhabitant of the Isle of Patmos. The allurements of Nirvâna is possible to only a few of the elite of life. For the common people there is a series of heavens proportionate to merit, where beautiful scenery, pleasant society, good cooks and pretty women, make as material and attractive a paradise, as that desired by Mahomet. (L. Griffin: Fort. R., Vol. LIV, also Eitels 3rd Lecture.)

The eschatology of the Avesta resembles somewhat that of the Christian. (Dr. Griger: Civilization of the Eastern Iranians in Ancient Times.)

Islam has an enchanting Elysium situated in a noble garden of streams, and fruits, and flowers. There the inhabitants surrounded by beautiful, dark-eyed maidens (Houri), drink costly wine, and enjoy unending bliss, clothed in green garments of brocade and damask and adorned with silver amulets. (Krenver Du herrschenden Idean des Islams. S. 76.)

Among the Chinese, as also among all primitive peoples everywhere, the grave has been the abode of the spirit. The Slavonic had a shadowy land of the underworld and a "Happy Eastern Isle." The Teutons also held the grave to be the

domain of the spirit, though many believed in the Kingdom of Hela. Scandinavia's Valhalla was a veritable battlefield on whose confines was situate a huge tavern where Odin held sway. (Eddas.)

The Hebrew Sheol, the Greek and Roman Hades were material. Etruscan tombs reveal the soul in sensuous delights, and every Western tribe has its happy hunting ground.

The psychic similarity does not necessarily justify the recapitulation theory, but simply substantiates the doctrine that mind is mind the world over and will react in similar ways to similar problems.

IMMORTALITY.

III. Has your belief in immortality been an unfoldment of your nature, or is it the result of parental influences, scriptural teaching, observation of natural phenomena, loss of friends in death or your own inability to conceive your existence as coming to an end? How has the belief been strengthened or weakened as you grew older? Was there any particular period in your life when you felt yourself immortal? If you are now aged how do you view the teaching? Is your faith therein ever influenced by elation or depression, success or failure, etc.?

This and the remaining sections are fullest in replies. 409 females and 116 males send written returns. These with the children and aged people make a reporting body of 652.

The aim of this section was to discover as far as possible how far the immortality sentiment is the consequent of natural, normal development of human nature, and how far it is the product of instruction. The following figures and condensations will show what success has attended this effort. 27 M. 95 F. cannot remember the time when they did not believe in immortality, consequently attribute the faith to an unfoldment of their nature; 86 M. 253 F. think it the product of parental influence; 88 M. 309 F. attribute their belief to scriptural teaching; 14 M. 101 F. speak of loss of friends in death; 17 M. 52 F. of observation of natural phenomena; 21 M. 85 F. of their inability to conceive of their existence coming to an end, and 1 M. 2 F. of evolution.

It is impossible to tease out these genetic fibres so as to disclose the true inceptive element. Several of those answering ran the whole gamut. It is probably safe to say that they all have been factors in progressive development, but the main source is to be found in parental or other influence. The figures show this. There were, however, clear instances of entire absence of parental teachings. The social *milieu* is such that it becomes impossible to imagine, devoid of scriptural influence, a community in which any of those replying may have lived. So far as these papers go, then, this whole faith may be nothing

but the product of instruction, the same as any other abstract principle.

Typical answers are :

F., 17. As a child the thought never entered my mind of there being no existence after death. Even the birds, and animals and plants seemed to go on living in some way.

F., 26. I think my belief in immortality the result of parental influence, scriptural teachings, and my observations of natural phenomena. The loss of friends in death has tended to strengthen the belief.

F., 26. Disbelief in immortality resulted from loss by death; belief in immortality came from careful reading and study of the subject. Belief has been strengthened as I grew older by increased interest and thought.

F., 19. I cannot account for my belief in immortality. I only know that I always believed in it from my earliest recollections.

F., 21. I think that my belief in immortality has been an unfolding of my nature, as I have taken particular pains to reason it all out by myself.

F., 18. My belief in immortality is the result of my mother's teaching, and what I learned in Sunday School and Church. I believe in the Bible and therefore I believe this doctrine true.

F., 21. I have always believed the soul exists after death. I have been so taught and unquestioningly believed. I sometimes feel the spiritual influence of lost loved ones all about me. Life to me is so wonderful that I cannot conceive of its finality.

M., 25. Belief in immortality is the result of parental influence and scriptural teaching, and was strengthened by the death of my mother ('96), who, after having lost consciousness of all those around her, raised her head and said, "Mother," "Sister," and they had been dead for a number of years.

M., 21. My belief in immortality has grown stronger. I cannot conceive of people having the same end as animals. My belief has been strengthened by lectures and reading, yet there is a something that tells me and convinces without proof that I am immortal.

F., 19. It is impossible for me to have any conception of immortality because in our home, I was never taught such a doctrine. We have no religious views in our family, therefore the soul to me does not exist.

F., 19. I don't think there was any period in my life when I did *not* feel myself immortal. My faith is not influenced by elation or depression. Religion would be of no value to me without this hope.

These last two are introduced to illustrate an antithesis that is more or less pronounced in life.

79 M. 304 F. find the belief growing stronger, and assign the motive to death of friends, reading, observation of nature, Christian experience, deeper knowledge of biblical truth; 6 M. 8 F. find the belief weakening with advancing years; 1 M. 15 F. do not know whether it has strengthened or weakened.

The question which sought for a definite period when the sense of immortality was particularly strong, entirely miscarried, as the greater number interpreted it as asking whether they ever felt that they, Elijah like, would not die. 72 cases, however, are reported. The testimony is conflicting; about half

say "There has never been a period in my life when I felt myself immortal." The other half replied in the affirmative and specified definite time, such as at conversion, when twelve, at the time of mother's death, now, etc.

The testimony on the influence of elation and depression corroborates that given under the section on heaven. Emotions seem to work both ways. A girl 17, says: "When joyous, heaven and future life vanishes from my mental horizon; when sad or depressed, I long for a future rest." While another, F., 26, says: "Faith in immortality is *increased* by elation and success, decreased by depression, failure, etc." It would be vain to deny that the hues of a coming glorious existence do not receive their tints from the emotional states, but it is possibly unjust to go so far as Dr. Mitchell has and assert that triumphant death is dependent upon the location of disease. He remarked that he had never seen a triumphant death in a person diseased below the diaphragm. This may be true and yet not argue against the general testimony of many witnesses, as there is clearly a physiological reason.

The girls, as the returns show, are much more emotional than boys.

There is still another class of data, viz., the testimony of the 102 aged people. These were visited in their homes and represent a great variety of creed, extending from the extreme theist to the out and out atheist. In age they ranged: 24 from 60 to 70; 56 from 70 to 80; 22 from 80 to 92. Of these, 1, M., 66 years of age, does not believe in immortality. As a child he doubted the existence of God and the authority of the scriptures and has been an atheist all his life. 3 M. and 1 F. have found the belief weakened with increasing years. The chief causes assigned for such: The "inconsistent lives of professing Christians." "Not finding people square in business." "Life of every day associates," and "church lawsuits." What these could have to do with a rational determination of a man's faith is difficult to comprehend. It is worthy of note that in all these cases the decline of faith was due to extraneous circumstances and not to the unreasonableness of the doctrine. These four are types of a large majority of unbelievers, *i. e.*, some personal rather than logical motive has warped their nature and with it their intellect and emotions. The remaining 97 find their faith strengthening daily. The source of their confidence is their own inner nature, a sort of Socratic demon that was a constant admonisher. They all finally fell back upon the scriptures and trace the origin of the belief to the moral atmosphere of their childhood. A few of them, and particularly my atheistic friend, have reached through ratioci-

nation a faith in continued existence. With all it is personal but varied in its nature.

There is possibly another element of human experience that might be introduced to throw at least a side light upon the question, namely, the personal consciousness of the existence of a Divine Being. No endeavor was made in the questionnaire to gain any information, but it is a well known tenet of the Christian, Semitic, and Islamic faiths, and the highest endeavor of these is to bring the individual into this conscious personal relation. Such a relation, it is claimed, leaves no doubt to man of his immortality, because he partakes of the nature of the divine.

Very appropriate here is the recent (Jan. 6th Christian World) utterance of the greatest student of religions outside of the pale of the priestly office, Max Müller. He sums up his creed in these words: "I believe in one revelation only—the revelation within us, which is much better than any revelations which come from without. That inward voice never allowed me the slightest doubt or misgiving about the reality of a future life. If there is continuity in the world everywhere, why should there be a wrench and annihilation only within us?"

At this period a pause may be made and soundings taken in order to determine our moorings.

In the study of the congenital mute nothing has been found which would indicate the existence of a special religious faculty whose absolute function is to lead its possessor to a knowledge and certainty of immortal existence. In relapsed man the evidence is clear that such inherent powers do not exist, as all future endeavor to give him any conception of God, soul, and heaven, have been completely futile.

In the child there is no evidence other than that its intellectual and emotional life is the product of hereditary (biological) and environmental discipline.

The aged are unanimous in attributing the peace and assurance of an endless life to a double revelation, one in their own heart and one in the holy life and thoughts of others and in the teachings of scripture.

All this seems to indicate not a body of innate ideas, asserting themselves infallibly, but a prepotency or disposition on which may be grafted this branch of truth. What these prepotencies are, or whence they came, can no more be determined empirically than the origin of instinct. Theories there are, but the everlasting *why* still remains unanswered. Something there is in human nature that readily and eagerly responds to such instruction. In man to-day this something is not so difficult of explanation, but in primeval man it lies hidden in profound mystery. In the following chapter an attempt will be

made to analyze the belief into its elements and thereby discover some of the factors that have entered into the composition of the same.

CHAPTER II.

A. BIOLOGICAL CONSIDERATIONS.

In the animal world there is nothing that indicates the presence of ideals. Intelligence there is in the realm of sense experience, as may be seen in the constant intelligent adaptation of animal activity, but with Lloyd Morgan (*Comparative Psychology*, p. 358), we must believe this to be the product of sensuous association, and not of spontaneous reasoning on the part of the animal. Emotional life there is, but not such as is born of a keen appreciation of relations and conceptions. *Æsthetic* judgments they possess, but no ideals. They may exhibit evidences which, in man, would prove the presence of conscience, a moral sense, but here, too, they are devoid of any standard of truth other than that born of sense experience. Being devoid of the ideal he becomes the plaything of environment, while man, in the struggle for the attainment of his ideals as things worthy of desire, rises above the sensuous and makes his environment the agent of his progress. Whatever difference may exist between man and the lower animals, there will be found in the sense experience of animals the raw materials out of which much of the higher life of man has been evolved.

Speaking on this point Morgan says (p. 375): "We have impressions and the transitions between them, which need only the faculty of perception, together with the generalizing and analytic power of conceptual thought to quicken them into knowledge. We have emotional states, which, when standardized in reflection, may be sublimated to ideals, and we have a native practical energy which needs only a new application in the *will* to attain knowledge and realize the ideals, and when man became man, and began to utilize his newly acquired powers, he did not leave behind him for good and all the life of sense-experience. . . . He has not left behind him the emotions of his animal nature, he has idealized and purified them.

Nothing can be found in the animal life that would approach any resemblance of consciousness of continued existence, nor is there any authority for saying that he prefigures death. To expect such would be to expect gold from tinsel or virtue from the vicious, but there may be found in the animal series that which in man has ripened into the consciousness of continued personal existence.

It would be a *petitio principii* to assume with Professor Cope, that there have been at least three elemental factors at work in evolution, viz., matter, force, and consciousness (Origin of the Fittest, p. 230), by which term he means physical sensibility, the earliest manifestation of mind, but I do not see how there can be a satisfactory hypothesis for evolution without such assumption, and it further seems to me the empirical facts gathered by Darwin, Spencer and other workers do not violate such hypothesis. Prof. Cope refuses to subscribe to the theory that consciousness in this sense is the product of force. He rather thinks it a force itself, for he says "the nature of consciousness is such as to distinguish it from all other thinkable things, and it must be ranged with matter and force as the third element of the universe." He refuses to accept evolution as the dead mechanical thing many writers would make it, and while he admits the play of natural selection, sexual selection, survival of the fittest, and all the other agencies so earnestly invoked, he makes the center and crown of them all "mental selection," or the willing response to pleasure and pain stimulus, which leads an organism to choose an environment best adapted to its physical well being.

This seems to me to be the most intelligible and probable evolutionary hypothesis, and one largely borne out by the facts. It certainly is not fraught with all the vitiating influences that attend the mechanical view. It is free from deterministic fatalism and does no violence to the moral interpretation of the universe, does not offend the deep sense of justice, and requires no serious modification of existing ideas on the great questions of right and wrong.

The vital question for us is, whence came this third element? Sir William Thompson does not hesitate to declare life an exotic to our planet (Cope, p. 442). Cope, too, bursts the narrow confines of this earthly planet and makes consciousness (life) peculiar to the universe. He finds no difficulty in peopling the circling worlds, as life builds for itself its own body suitable to its environing conditions. Prof. Le Comte, of California, holds a somewhat similar theory, in which he recognizes all life, as an offshoot of the Divine, coming to full self-consciousness in man. Theories there are, too, of a physical basis for continued existence of which Stewart and Tait's *The Unseen Universe*, or Willink's *World of the Unseen*, are typical. All the better science recognizes Deity in some form, though many think him unknowable. Hence on the evolutionary basis above proposed, on the theory of an extra mundane origin of life, and consequently on the negation of the hypothesis of spontaneous generation, there seems to be an element at work in the development of organisms that did not have its origin in matter, nor

force, and consequently antedating their organization may also outlast their dissolution. Thus biology is giving a scientific foundation for the more modern interpretations of truth.

If, however, the interpretation given evolution by Weismann, Büchner, Vogt, Heckel, Brooks, and others of this school of thinkers be correct, viz. : That mentality in all its forms, both inceptive and perfected, are but the product of energy springing from peculiar molecular or atomic combinations, resulting from the play of fatalism, then our problem assumes an entirely different relation to the existing and active forces of organic life. Instead of an element independent of matter and reaching its highest fruition in the human, we have but the perfected combination of white and gray matter, functioning so accurately as to produce in man his highest ideals. Instead of viewing the encephalon as a physical device on the part of consciousness, which it employs for the registration and retention of its psychic life, and the machinery whereby the past may be renewed, it becomes mentality itself. On this view there can be no continued existence, after the breaking down of the physical, other than that represented by "Conservation of Energy." Until, however, this theory can put forth a tenable hypothesis for life, for the freedom of will manifested in all altruism, and can give some satisfactory explanation of the teleological significance of existence, until then, it cannot remain a satisfactory theory.

Biology touches our problem in another important way, in its relation to the Weismannian hypothesis of a continuity of germ-plasm. As this will be discussed under the chapter on "Characteristic Beliefs," further mention need not be made of it here.

B. PSYCHOLOGICAL FACTORS.

Psychologically, we assume that the doctrine of immortality has been a growth, and has had its stages of development, beginning possibly in the unconscious stages of animal existence. One meets very little difficulty in setting forth the progressive nature of the belief as exhibited in the life and laws of Jewry. In the teachings of Moses, the idea of immortality is dim, yet withal, there is throughout his writings the underlying consciousness of continued existence. It had assumed the form of a conviction rather than a doctrine. Sheol was to the Hebrew mind not the grave, but a shadowy personal existence. Several expressions found in Genesis and Numbers (Gen. v, 24; xxv, 8, 17; xxxv, 29; xxxvii, 35; xlix, 33. Numbers xx, 24), and in the other earlier books of this people are clearly indicative of this fact. With the coming of the psalmist a clearer light dawns. The later prophets proclaim its truth. In the New Testament it is a fundamental doctrine. Thus at

first, dim and vague, it finally became the conscious possession of the Jewish heart.

On the basis of evolution we have to assume, that there was a time when immortality was even more vague to the soul of man than it was to Abraham. We have to suppose that there was a childhood period in the life of the race, the same as in the individual, during which it lacked the mental capacity and the linguistic agency to wrestle with abstractions, and especially with the psychical idea of primal force, spiritual entity, and continued existence. There is every reason to believe that psychological evolution co-ordinates at every point biological evolution. This has been somewhat fully worked out by comparative psychology, aided, of course, by all biological studies, and especially those of animal activities.¹

Ontogenetically we know there is a period of indifference corresponding to the imperfect functioning of the organism following foetal life. This indifference period is a mere vegetative stage, and by slow degrees gives place to the second or emotional period which in its turn is followed by the third or intellectual. Hulings Jackson and Flechsig have clearly indicated the anatomical basis for these successive stages of psychic existence. Philogenetically the same three stages are well established, so that there is every justification for considering the deep fundamental principles that to-day are potent in the life of the race, to be the product of a progressive development, and there is no reason to believe that the doctrine of immortality forms any exception. It will, therefore, be the aim of the remainder of this section to indicate a few of the forces that have pushed this problem to the fore.

On the physical side, the tap root is that neural disposition induced by countless ages of reaction to painful and pleasurable stimuli that have created in the animal life the spirit of "self preservation," or as Schopenhauer would term it the "will to live." Stimuli that were pleasurable would tend to the perpetuation of the individual, while those that were painful would lead to its destruction; thus there would be produced, by natural selection, species in which the love of life would be stronger than indifference. Very early in the animal series memory entered, and with it began the mechanism which enabled him to more favorably react to his environment. As the

¹ The literature is so accessible that there is no gain in burdening this paper with the details of the subject. For the reader who is interested, perhaps Lloyd Morgan's *Comparative Psychology* is as good a handbook as any. Every work on evolution contains many of the cogent factors. Copes's *Origin of the Fittest* has many of them in a very convenient form. Guillet's *Animal Activities* is very full, and Burk's *Study of Growth*, presents the neurological facts.

emergencies of existence multiplied, this neural mechanism increased in intricacy until it reached its highest development in the cortex of man, when the self-conscious deliberative elements largely supplanted the more automatic activities of lower life. This will to live, strengthened by the accumulating increments acquired through succeeding periods, would fall with such force upon the dawning self-consciousness of man, that it would become impossible for him to conceive of his conscious existence as coming to an end. This we know to be the condition of the child and anthropology shows it also true of the savage of to-day. Even the highest type of mind practically believes every person else mortal except himself. This tenacious grasp of life, this persistent clinging to existence, is the earliest psychic element that has contributed to the development of faith in continued personal existence after physical death.

The second, and perhaps most potent agency, was the realization of his dual nature. Some one somewhere has said, that the profoundest, the most far-reaching discovery ever made by humanity was effected by the cave man, when looking to earth, and sky, and sea, he realized that he was different from all these, in that he was them all and something more. How man reached this dualistic conception is difficult to definitely determine. That death played a rôle therein is quite evident. Naïve primitive man, standing fearful and astonished before the desouled body of a dear relative, must have reached the conclusion, that something had left the dead one, who only a moment before spoke and moved, and that this something may be the individual personality, the impelling agent in the body dead in itself.

Sleep has confirmed this significant conclusion. An ingenious Greek gnomie poet has called sleep a pre-exercise of death, and in mythology, Hypnos and Thanatos appear as twin brothers. (Robinsohn: *Die Psych. der Naturvölker*. p. 2.) Through dreams sleep receives a significant content. Its peculiarity consists in this, that we do not know we are dreaming, but believe ourselves awake. Primitive man considered the dream a real experience, and when assured by his companions that his body had not left the couch, he necessarily concluded as in death that something had left his body, and hence would annul the dualistic conception of man.

Primitive man to-day, still maintains that man's soul has power to thus separate itself from the body, and may sport itself in many a fashion, may gather valuable information, or may enter into covenant relations with other spirits which will be binding upon the individual. The Greenlanders believe the soul at night goes hunting, or to the dance, or on a visit. (Cranz *Historie von Grönland*.) The Kantschadkan gains an-

other's boat by sleeping in it in his dream. The Buraten think the soul wanders over the earth during sleep, and brings back memories of its experience. The Vedanta teaches that the soul during sleep visits God. German Sagas speak of the danger of awakening a sleeper too suddenly. (Schwebel O. Tod und Ewiges Leben im deutschen Volksglauben.) The Bohemians consider it unadvisable to go thirsty to bed, as the soul may go in search of water and be drowned. (Grohmann Aberglauben und Gebräuche aus Bohmen und Mahren.) Meiners C. (Allgemeine kritische Geschichte der Religionen), tells how West India slaves committed suicide, in order that, in spirit, they might live again in their native land. The soul came from God, but in the waking life all connection with the spirit world was lost, and only at night could this association be resumed. This led to the belief in Dämons, and the power of receiving revelation by sleeping in some temple, especially that dedicated to Zeus. (Meiners.)

Marc Aurelius, through dreams, received information of a remedy for personal ills. Gallen was led to study medicine through his father's dream, and allowed himself to be governed by his dreams in the treatment of his patients. (Friedlander L. Darstellungen aus der Sittengeschichte, Roms.) According to Wiedemann (Die Religion der Alten Aegypter), the Egyptians believed the oracle giving gods would appear to them while asleep in their temple. Robinsohn has collected many instances to show the prevalence of belief in dreams. It is not necessary to go so far for evidence, as every person knows some one, who has had special information conveyed to him through the dream agency, and children are not always capable of distinguishing between the real and the dream experience. What stronger proof of the existence of the spirit of a dead friend did primitive man need than that during sleep his own spirit should hold communion with him in the spirit realm?

To this shadowy existence of the individual in dream life, H. Spencer would add the influence of the real shadow. He thinks the savage, when gazing into the water, would observe a reflection of his own person, and of the objects in the immediate proximity; and further, in sunlight, his body would constantly cast a shadow, an exact representation of himself. From these facts he would derive the idea that there is appended to the object an entity which, however, may be separated therefrom. Man would thus reach the conclusion that he was a duality. Dream-life would reinforce the conclusion of the shadow-life, and *vice versa*. Thus the very substantiality of the body would conduce to the belief that all of man is not flesh and blood.

Wm. Stern would add to these the impulse that would be

received from the reverberations of the voice, as reflected by hill and wood. How far these three, Dreams, Shadows, and Echoes, have been factors, it is impossible to determine, but that they may have moved the mind forward on the way to the thought of an after-existence certainly falls within the pale of possibility.

The conceptions of the nature of the soul, and especially of its mode of existence, must also have been cogent factors in strengthening the belief in immortality. The former has been sufficiently exemplified in a previous section. Of the latter it will suffice to say that the after existence was always clothed in the imagery of this life. With the characteristic inconsistency of the early mind, the soul and body were so completely fused that the domain of the one was supposed the sojourn of the other. The tomb became the throne of the soul, and to this fact may be traced the custom of burying with the body all the property of the dead one, with the hope that he might leave his descendants in the peaceful possession of their earthly existence. Dead feasts arose, and the Indian custom of placing baskets of food on the grave, in the belief that the cadaverous inhabitant would regale himself thereon and be satisfied. (Svoboda W. *Die Bewohner des mikobaren Archipels*. Intl. Archiv für Ethnologie 6 Bd.; Sippert J. *Kultengeschichte der Menschheit* 2 Bd.; Rohde E. *Psyche* S. 150 ff. 633.)

To this also may be traced the cult of the dead once so prominent in ancient Greece, India, and particularly China and Egypt. (Rohde E. *Psyche* S. 229; Laws of Menu. IX; Holzmänn A. *German Mythology*; J. Grimm *Deutsche Rechts Altlertümer*; Strauss T. *Schī-King* S. 18. Remisch S. *Die Agyptischen Denkmäler in Mirramar*.) As the human race advanced in social and political life, and reached a higher stage of culture, the grave became no longer the abode of the departed. With the evolution of the domestic and social ideals, there was evolved a higher and more felicitous destiny for the soul. A *Jenseits* arose, a fairer zone, generally far removed from the present sphere of activity, which became a *Fortsetzung* or mere ethnological continuation.

Here, at first, there was no caste distinction, but gradually there was evolved a paradise for the valiant and the strong, while the weakling must find his future abode in a gloomy commonwealth. As civilization advanced to a higher plane, and moral motives became the determining factors of human conduct, it became expedient to make a clearer distinction of the two realms of the after life, and to set up a throne of justice at the entrance to the kingdom of death. Greece with her Minos, and Egypt with her 42 assessors of justice, form the classical examples. From the social sense of right and wrong, and the

moral sense of good and evil, of duty and transgression, there grew up the necessity for reward, compensation for the ills of life, remuneration of the good, punishment of the evil, the equalization of all the injustices of the sensuous existence, an ulterior reward in a Heaven or a Hell. (Grabowsky J. *Der Tod, das Begräbnis* U. S. W. *Intl. Archiv. f. Ethn.* 2 Bd. S. 186 ff.; Spencer *Sociology* 1 Vol. S. 226; Cronz *Geschichte Von Grönland*. Tylor: *Primitive Culture* 2 Bk. 87. Waitz *Th. Anthropologie* 3 Bd.; Holtzmann *Deutsche Mythologie* S. 198; Hirschfeld, H. S: *Über der Lehren der Unsterblichkeit der Seele bei den Verschiedener Völker* S. 54; Schmiedl *Der Kampf unes Recht* S. 26 ff. Robinson *Psychologie*, Chap. IX. Runze *Psychologie der Unsterblichkeit* certs glauben.)

Another motive, and one closely allied to the preceding, is the fear of death. This has a positive and a negative element. The positive is exclusively eudemonistic, particularly in regard to the departed, although an egoistic stratum is easily discernible. In the negative there are to be found two psychical dispositions, which are conjointly evolved, but which must be carefully discriminated and kept distinct, viz., fear of the dead and fear of dying (Runze *Psychologie*). The latter is generic, and extends down through the animal series. It is probably nothing more than the physical reaction to pain as indicated above. Through its manifestation Leibnitz and Bonnet have been let to assert that animals have a longing after immortality, and Arnold Ruge to declare immortality to be the disinclination of man towards dying. (Runze, p. 33: Buckle *History of Civilization*.) The very mystery that surrounds death makes it dreaded whilst that same mystery nourishes the immortality germ.

In order to comprehend the potency of the second of the negative elements, we need but remind ourselves that primitive man had the conception that the spirit retained connection with mundane life, influencing particularly for evil, inflicting disease and death upon negligent relatives, and performing all sorts of vampirism. As a consequence, there arose all those multitudinous rites of exorcism and mortuary customs for banning the dead. Mention will be made of a few of these, but it would far transcend the limits of this paper to exhaust them. To begin with the simplest: The Chinese in certain parts of the empire make addresses to the ghost of the departed, entreating it to go quietly to the grave like a good ghost. (J. H. Gray: *China*, pp. 200, 204.) Schoolcraft (*Indian Tribes*, Vol. V, p. 65,) speaks of the prevalence of a similar custom among the Dacotahs, the Karieng and other tribes. This mild fashion did not long meet the emergencies, so more efficient means were employed in dismissing the presumably unfriendly spirit. The

Slavonians pelted the ghost with sticks and stones and often hot coals. (Ralston *Songs of the Russian People*, p. 319.) Bastian informs us that a similar practice prevailed among the Bohemians. (Mensch in der Geschichte, II, p. 329.) According to Sonntag (Todten bestattung) stones are piled on the grave to keep the spirit down. From Tacitus (Germania Kap 27) we learn that the Germans were accustomed to raise great monuments over their dead, as they thought the monuments a burden to the dead. Robinsohn gives a number of people among whom this custom existed, and makes special mention of its use in connection with the burying of murderers.

The wicker-work that so frequently surrounded Indian graves, was originally a device to wall in the malignant sprite. According to Castrien (Vorlesungen über Finnische Mythologie S. 122) the Finns and Dyaks were accustomed to thus enclose the burial spot with high, oftentimes sharpened paling. Means other than this have been employed to keep the spirit in its cell. The feet were often tied together, especially the two great toes, so also the hands. Spikes and other means fastened the body in the coffin. The Wallachians drove a nail through the skull, and the Californians and Damaras broke the spine. (Fraser JI., *Anthrop Institute*, Vol. XV.) Mutilation has been extensively practiced, especially that of cutting off thumbs or hands or feet, in order that immunity might be obtained. In the case of ghosts suspected of vampirism, the body was exhumed, the heart and viscera removed, and the empty hull was then restored to the tomb, or else the whole body destroyed by flames.

Endeavor was also made to barricade the ghost against entering his former home. The simplest was to remove the sick one to some distant place. The Esquimaux are accustomed to transfer their sick to sheds, or especially prepared booths which can be destroyed after the decease of their gruesome inhabitant. Du Chaillu (*Equatorial Africa*, p. 384-385,) informs us that the Bakalin, in Central Africa, drive a sick one not only away from home, but outside of the village. If, however, a sick one should die in the village, they immediately abandon it. The Balondas have a similar custom, if a chief dies. (Wood: *Nat. Hist. of Man*, I, p. 419.)

The Andaman Islanders also abandon a place of death. (E. H. Mann: *Aboriginal Inhabitants of the Andaman Islands*, pp. 74, 77.)

In Russia and East Prussia, an axe was laid at the threshold. In Germany all the doors and windows are shut. Among many peoples, notably the Greenlanders, Norsemen, Hottentots, Bichuans, Samoieds, Ojibways, Algonquins, Lassians, Hindoos, Tibetans, Siamese, Chinese, Balinese, and Figians, special

egress is prepared, and after the removal of the corpse the way is sealed up. (Fraser, *Jl. Anthropol. Inst.*, p. 70, 1885.) The Arancians strew the ground with ashes after the bier has passed (Klenm *Kultengeschichte*, V, p. 51). The Kakhys scatter the ground with rice. In Germany, modern Greece, and in Cyprus, water is poured out behind the corpse. (Frazer, p. 77.) Scott, in the "Lay of the Last Minstrel," (See III, 13,) barricades the goblin page with water.

The Bohemians put on masks and otherwise disguise their person, so that the spirit may not recognize them and follow them home. (Bastian *Mensch*, II, p. 328.) Plutarch (*Quæstiones Romanæ*, p. 14,) indicates how the mourning customs of his times were the very opposite of life's ways, and every one is familiar with the Chinese custom of dressing in white. May we not see here the psychology of all our mourning customs, namely, an endeavor to "Bilk" the spirit of the departed? The custom of closing the eyes of the dead, blind-folding, the Jewish potsherd, the Russian coin, carrying the corpse feet first, burial by night, all belong here.

Fire has also been employed as a means of interception, especially among the Siberians, Romans, and Chinese, who would have the mourners step through or over fire. (Meiner's *Geschichte der Religionen*, II, p. 300. Festus: *Aqua et igni*. Gray: *China*, I, pp. 287-305.) The Vends use water instead of fire (Hampt. K. *Sagenbuch der Lausitz*, I, p. 254) and the modern Mytilenians and Cretans ferry the body across a stream. (Schmidt: *Das Volksleben der Neugreichen*.)

Numerous other instances might be given, but I have sufficiently illustrated in order to clearly demonstrate what a mighty influence custom has wielded over the human soul.

The reverse side of this double faced shield is the desire to know the dead are happy; a wish that must have arisen very early in the heart of the race; a wish that has to be considered psychologically and historically the origin of dead-feasts, a custom as extended in compass as the one we have just described. The literature of this has been so long before the reader that it is needless to rehearse the matter here. This desire to know that it has gone well with the dead, has led people to bury or burn with the corpse the things dearest to the person while living. It has led to widow burning, as in India; to human offering, as among the Aztecs; to all the oboloses extending from placing money under the tongue (Preller: *Griechen Mythologie*, I, 639,) to a certificate that the dying one has confessed and that the priest has granted absolution. (England H. *Western, Rev.*: *Russia*, V. 140, p. 172.) A wish that is still present in the highest stages of culture, as witness the masses for the dead in the Catholic Church. If we could see these

various practices in their incipient stages, freed from all the intellectual accretions of modern times, we would find therein that same psychic element that we have already designated as the tap root of belief in immortality, viz.: the inability to imagine non-existence, only it has become altruistic. When once the idea has become the dominant ideal of the race, its growth and influence but parallels those of other great psychological and historical ideals, and it has become a potent factor in the individual life in much the same way.

Closely allied to this is the reverence for renowned individuals. It is easy to think of a slave, or a serf, as dropping out of existence, but not so with the leaders of the race. Goethe's words over Wieland are characteristic of humanity everywhere. He says: "The destruction of such high powers is something which can never and under no circumstances, even come into question," Hero worship has prevailed everywhere, and has entailed an undying belief in the continued existence of the hero. Every land has its "Islands of the Blest," in which it installs its great in abundant reward.

Pain of separation and wish for reunion has had its influence, as has also the feeling of need for compensation for the troubles and inequalities of life. The great preponderance of apparent hardship, and wrong, and misfit of life, the constant injustice that is heaped upon the weak by the strong, the burdens that are laid upon those wholly unequal to the labor, all tend to create a hope that somewhere justice must be done. The incompleteness of this life, and the ambitious desires to complete life's tasks, have led to the view that earth is but a school for preparation for future greater usefulness, where the character here begun may be rounded out in all its symmetry and fullness. Ethics, too, has brought its tribute and laid it at the feet of this human ideal. The seducing influence of analogy as drawn from nature; the effect of death itself, which has constantly thrust upon man a score of questions concerning what lies beyond; and, finally, the firm conviction of the existence of a Creator, who is also the preserver of life, the personal realization in him of all that is incorporated in the word "Father;" all these have combined to strengthen in man the firm conviction, that "it is not all of life to live, nor all of death to die."

In more modern times, among more civilized people, these count as naught in comparison with the assurance that the Divine has twice revealed himself to man. Once in the thoughts and lives of the good and great of all ages, and particularly in the Christ, and once in the individual heart, to whom is given in this double manner the two-fold assurance of continued existence. To-day the faith is inseparably joined with the reli-

gious consciousness, and has received therefrom such momentum that the annihilation of the one means the destruction of the other. There are those who hold that immortality is wholly a "gift of grace," others who claim it to be a spontaneous development of mental energy, still others that its germ is found in all sentient nature, and that the full consciousness expressed in man is but the progressive growth of the fundamental germ. Personally I sympathize with the first, *i. e.*, it is a special endowment bestowed upon man when he became man through the introduction of self-consciousness, which carries with it the perceptive and conceptual powers. The second hypothesis is to me unthinkable. It has the possibility of neither logical nor empirical demonstration. The third I conceive to be in no way antagonistic to the first, as it is only a settling of the mode of operation of the laws that have produced this final culmination in man. Nothing comes from nothing. At the same time no man can lift himself higher than he is by pulling at his boot straps. The power that has been operating in nature, impelling her on from stage to stage, is none other than the manifestation of the Will that lies at the bases of the universe, and the hand that has guided the forces has been none other than that of the Divine. That there has been regular progression, few will deny; that it has been the product of blind chance, is a violation of the logic of existence.

CHAPTER III.

MORAL SIGNIFICANCE OF THE DOCTRINE.

A school of thinkers (Positivists) has arisen, who designate the doctrine of immortality an immoral doctrine, in that it tends to give (a) false views of life, (b) to create a spirit of selfish egotism, and (c) to set up a false standard of morality.

In order to test, as far as possible, the religious and ethical content of the doctrine, a special sectional question was added to the syllabus, which questions runs:

V. What influence has belief in immortality had on your life religiously? Has it acted as an incentive to Christian duty, to divine worship, and faithfulness in your devotions, to devote yourself to the work of evangelization, or any other self-sacrificing endeavor? Has it been a means of support, or a source of unbelief in your religious life?

2nd. Morally? Has it led you to a deeper appreciation of self, (b) of others? Has it spurred you on to right actions? Has it led you to be more careful in deciding problems involving right and wrong? Has life's work been more earnest? Has it created in you the spirit of self-salvation or led you to altruistic endeavors? Do you consider it a moral strength or source of weakness?

3rd. In everyday duties? Have you studied or labored the harder? Endeavored to reach higher ideals? Has the hope of a future life lifted

you over difficult places and enabled you to bear life's wrongs? or has it been a weight about your neck? If it were taken out would life lose any of its inspiration?

77 M. and 315 F. declare it to be an incentive to Christian duty; 68 M. and 229 F. find in it a support in worship and in private devotions; 83 M. and 334 F. are upheld thereby in their religious life generally. Only one found it a source of unbelief, and 4 M. and 23 F. fancy it has no influence whatever on their religious life; 4 M. and 4 F. are doubtful; 97 of the aged people find it utterly impossible to conceive of a religion that had no such hope; 50 of those reporting express no opinion whatever on this point. This is probably due to the fact that they were not professors of religion, and consequently could not answer from an introspective standpoint. If religion is to be interpreted as man's relation to the supernatural, then it is very evident why such belief should be considered one of the foundation stones of worship and all religious life.

The question on evangelization, miscarried, as the vast majority of those reporting considered it to mean, not any altruistic Christian endeavor, but entering the office of a public evangelist. 18 M. and 89 F., however, state that this belief has encouraged them in self-sacrificing endeavors, while 3 M. and 43 F. find it to have exerted no such influence.

A few typical replies are :

F., 26. Belief in immortality has certainly made life more religious, been an incentive to Christian duty and to divine worship. It has not led to devotion to evangelization, but it has to other self-sacrificial endeavors. It is surely a great religious support.

M., 21. The belief in immortality has been a veritable check-rein to me. If it were not for such faith I would not attend divine worship.

F., 28. Immortality has always seemed as real as my life, and I am thus unable to measure its influence. It has been an incentive to all right action.

F., 17. My belief in my duty to God rather than immortality has been the great support of my religious life.

It is possible to conceive of religious feelings divorced from the supernatural and devoted to humanity, or some other intra mundane object. For such, the doctrine of immortality have no weight, but for all those who find the supernatural rather than the positive religion the true ideal of life, immortality will always act as a transfusing and vivifying power, creating a social medium favorable to the growth of philanthropic feelings and endeavors.

To the question concerning the moral significance of the doctrine, 33 M. and 173 F. believe it has led to a deeper appreciation of self, and 55 M., 206 F., of others. No definite comparison can be made of its influence in creating a spirit of selfishness or of altruism. Constantly does one find the two

associated. The unanimous testimony is: "Belief in immortality has led me to a deeper appreciation of self but at the same time of others also. It has influenced me to endeavor somewhat for their salvation." It is very significant that of the total number reporting, but 3 M. and 21 F. mention self-salvation alone; 26 M. and 114 F. couple self-salvation with the salvation of others; 53 M. and 168 F. lay emphasis upon the altruistic resultant. Quite frequently does one meet the expressions: "This belief has created in me the desire to become a nun, a missionary, to labor for the poor, to fit myself so that I may properly influence my pupils, to strive to do something for the cause of Christ, to endeavor to elevate mankind and brighten life."

Among those reporting the consequent has been anything but the engendering of a selfish spirit. Rather has a deepened and broadened appreciation of human life flowed therefrom. It is very clear that belief in immortality has not been the only factor operating in the consciousness of those reporting. They have widened the term so as to make it synonymous with the religious consciousness, so that the fruits reported are the production of a tree with many branches. This does not vitiate the results, as the charge of selfishness is laid at the foot of religion itself. One must conclude from the data in hand that this doctrine is one of the main factors in social heaven.

67 M. and 216 F. pronounce it an incentive to right action. 67 M. and 247 F. declare its influence in determining them to be more careful in deciding problems involving right and wrong. 69 M. and 233 F. think it makes life's work more earnest. 93 M. and 339 F. have no hesitation in pronouncing it a source of moral strength. 2 M. and 4 F. consider it a source of moral weakness. 7 think it neither, and 21 M. and 35 F. are doubtful, or gave no opinion. Among those reporting one must conclude that belief in immortality is a great moral lever. 600 cases are not very numerous, but if one may add thereto the testimony of history, as well as the experience of life, one may be safe in generalizing. There have always been found those whose sole aim was to save their own little soul, and having accomplished this, as they thought, they neglected the great world of humanity outside themselves, or have centered all upon the world to come. Because there has been such a tendency in some quarters to disregard the affairs of life, it does not follow that the doctrine of immortality is intrinsically bad. Misinterpretation has been the sequestering agent. But, even suppose it did occasionally lead to cloisteral life, it would not be a thing so very immoral.

Replies:

F., 17. My belief in immortality has led me to a deeper apprecia-

tion both of myself and of others. It has always spurred me on to right actions and led me to be more careful in deciding problems involving right and wrong. Often I wanted to do the wrong, but the thought of eternal consequences always influenced me in the right. My whole work in life has been more earnest. It has created in me the spirit which has led me to seek the salvation of others: I certainly consider it a moral strength.

F., 18. My belief in immortality has been an incentive to all that is good, but as I grow older and my experience widens I feel that to do right for right's sake, is the true spirit of mankind. Immortality, however, still remains a fundamental motive. It is to me a moral strength.

M., 24. Because of this belief I am endeavoring to lead a morally pure life. I certainly am more altruistic and morally stronger therefore.

F., 45. I find myself strengthened in every way by such hope.

M., 29. I do not see how there could be any genuine moral life without such.

This problem leads right into the very heart of the ethical life. Man's actions are the result of motives, and the question—what is the final aim or highest good? becomes a vital one. The schools of thought are divided. The subjective school would make the end of moral conduct a subjective state, either hedonic or eudemonistic. The objective school would set up a standard outside of the individual, such as perfectionism, evolutionism, naturalism, utilitarianism, duty for duty's sake.¹ The standard by which the moral worth of dispositions and actions are measured is (1) the moral law within, or (2) the effect of the act upon the welfare of all whom it reaches.

Our interest lies in the *motive* rather than in *criticism*. Here, too, thought is divided. One class of thinkers says the motive must lie outside the individual; *i. e.*, it must be authoritative and autonomous. The other school lays the stress upon a priorism and empiricism. The returns would justify the former. They show that the impelling force is the thought of responsibility. This does not necessarily exclude the performance of duty for duty's sake, but rather intensifies the idea of duty. A no less authority than Mallock² denies the validity of such language as virtue for virtue's sake, honest because honesty is the best policy. In his essay, which is a defense of the religious basis of morality against the charges of the positivists, and atheists, he shows that virtuous men are virtuous simply because virtue brings them something they desire which appeals to them as the highest aim of the supreme good. In the same way, vice is evil, because it entails loss. Thus, the ultimate aim of morality is happiness, and the question is, whether that happiness shall be confined to the sphere of earthly existence, or be extended to all existences. More specifically can human

¹Paulsen: Introduction to Philosophy.

²Is Life Worth Living?

life, cut off from all future existences, supply the one thing indispensable to human happiness. That there have been found a few souls, who saw in humanity the good of human endeavor, must be confessed. Among those reporting, one says that life without the hope of immortality is to him still worth the living.

It would not be difficult, however, to show that loss of the sense of unending life has led to a lower standard of morality. The writer knows a young man whose early training was carefully religious. His early life also gave promise of an active pulpit career. In the course of college and university life he imbibed the doctrines of free thought, and finally of naturalistic determinism. To-day, his standard of life is positively immoral. He has become intensely selfish, and is a firm believer in free love. Findley (*Memorials of Prison Life*) states that in the confessions of many of the prisoners they attribute the beginning of their downfall to casting off a sense of future responsibility. The cases might be multiplied by the hundred. The problem is one that cannot be settled by numbers. There are too many individual elements. As stated above, some grand souls have cast off entirely the hope of an objective future existence, while some of the most debased creatures have had the firmest belief in a personal immortality. The worth of a doctrine lies first, in its fidelity to truth, and second, in its power to enforce its truth upon the heart of the actor. The morality of an action consists in the motive thereto being its own justification. If the doctrine of immortality intensifies life so as to make all of its motives to lead to self-justificatory action, then it cannot be charged with immorality. If, however, it tends to separate the motive and the justification or make the motive the product of the justification, then it loses its moral significance. In the opinion of the writer it belongs to the first class.

These returns also open up another interesting problem that cannot be discussed here, viz., individualism versus socialism, and suggest that the higher appreciation of the individual usually means a deeper insight into the profounder significance of the social life. The moral estimate one puts upon himself usually determines his estimate of his fellows. The higher view is probably correct which sees in the highest development of the individual the greatest good to society.

The problem of immortality has also had its influence upon the duties of every-day life. 11 M. and 92 F. find themselves encouraged thereby to a more thorough performance of the duties of life. It formed for them a sort of background for craft-integrity. 5 M. and 8 F. aver that it has had no such influence. 75 M. and 273 F. have thereby striven for higher ideals. 54 M. and 217 F. have found the hope a support in life's troubles. 1 F. has found it a hindrance, while 2 M. and 8 F.

are doubtful about its influence. There is thus clear testimony to the worth of the belief even upon the lower plane of activity.

A question was added to discover its general psychologic worth in life. It ran: "If it were taken out would life lose any of its inspiration?" 134 M. and 431 F. give a clear affirmative. 4 M. and 7 F. are in the valley of indecision. 3 M. 7 F. vote in the negative. A score gave no voice either way. These figures do not testify to the worthlessness of earthly existence, but to the worth of such existence when interpreted in the light of a higher possibility.

A few extracts are:

F., 16. My belief in the immortality of the soul seems to compel me to study and work faithfully. I am constantly seeking some means to reach my ideals. Trouble fell upon me, but the hope of the future helped me to bear up. If this belief were taken out of my life, I am afraid my existence would be one long dread of the end, a vain attempt at happiness.

F., 21. Immortality has been a great spur to me both morally and intellectually, and has encouraged me in times of difficulty. Life would lose nine-tenths of its inspiration, if my belief were taken from me.

F., 45. Immortality has always been a great encourager to me. If the hope were taken away life's inspiration would be gone and I should not care to live.

F., 18, who once believed in immortality but does so no longer, says: "When I had this hope life was sweet and worth the living, now it ends in darkest night and gloom."

M., 21. Life seems just as worthy without it, though annihilation is repugnant emotionally.

M., 32. Immortality has been no weight about my neck, but rather a life preserver. With it would go all of life's inspiration, and I should live not to crucify, but to gratify the appetites of the flesh.

M., 36. I am sure I could be quite indifferent as to men's throwing their lives away, if I thought these lives were such a bauble as the men themselves appear to think them. Life certainly would be a very imperfect and insignificant existence without the hope of a higher and more perfect sphere of activity.

M., 31. Belief in immortality has been to me a source of strength and encouragement, a stimulus to higher efforts and an incentive to do each day's duties not only for themselves, but for the part they are to play in preparing me for the inscrutable purposes of my existence. It seems to me that if it were taken out now, life would not lose so much of its inspiration, but whether I could ever have reached my present condition without it as an incentive, I am in doubt.

The aged people, with the exception of 5, were unanimous in confessing the belief in immortality to have been one of the most potent factors, operating on the development of their ethological nature. Some commend it as the supreme. Some of the expressions employed were: "Exerted a great influence." "The controlling influence." "Moulded my life." "Tremendous influence." "Foundation of life's endeavor," etc., etc. Their testimony corroborated that given by the younger people in the written replies. The study of Mr. Scott on old

age and death went to show that belief in immortality declines with increasing years. (*The American Journal of Psychology*, Vol. VIII, pp. 67-122.) The present study would show that it is deepened and intensified.

Two specific accusations have been laid against the ethics of an eternal existence. (1) Being hypothetical and undemonstrable, and therefore presumably untrue, it induces a false life, because, based upon a myth or mere infatuation, it makes that life, whose chief motive is drawn therefrom, a lie, which is the most immoral of all immoral things. To state this objection is practically to answer it. Its validity rests entirely upon the truth of the hypothesis. Now in our former sections it has been shown that, while there is no innate idea of immortality, there is equally in nature no absolute proof of the falsity of the teaching. Since science cannot deny the possibility of continued existence, it becomes pure arrogance to do as the positivist has done, *i. e.*, declare immortality a fable. Since one, therefore, cannot know empirically the certainty or uncertainty of this doctrinaire, one cannot characterize it as moral or immoral in the above specified sense.

The second charge is possibly a more legitimate one, namely, it is conducive to the spirit of selfishness. That there have been numerous instances of individual selfishness, resulting from an obscure perspective of the deep significance of continued existence, will be readily admitted. That selfishness in its mass representation, *i. e.*, as seen in humanity, even among Christian people, is the product of such an ideal, is emphatically denied. It is but the bitter fruit of naturalism. If in evolution alone we have hope, then we are most miserable, for there is then an end to all morality, since the "survival of the fittest" means simply survival is fitness and morality becomes utilitarianism.

It is not, however, in this sense that the positivist is thinking of selfishness, but rather in this that it tends to concentrate the efforts of the individual upon the life to come and its ulterior rewards, and the means of fitting one's self personally therefor and thus inducing a disregard for the individuals and the interests of this life. He makes the still more explicit charge, that to desire personal consciousness in perpetuity is selfish. No serious attention need be given to this latter as it enunciates a principle that would in its strict application annul all existence. It is certainly not immoral for one whose life is full of meaning, to desire an existence of years rather than one of days. If it be legitimate to cherish such hope for three score years and ten, why should it not be so for an endless ion. I confess with Davidson (*Int. Jl. Ethics*, Vol. III, No. 3, p. 347,) that to be "content with the prospect of annihilation seems to

me base pusillanimity." Huxley could say: "I confess that my dull moral sense does not enable me to see anything base, or selfish, in the desire for a future life among the spirits of the just made perfect, or even among a few such poor fallible souls as one has known here below." (Modern Symposium, p. 62.) This phase of the question may be dismissed as a mere sentiment. The former portion of the charge is more serious. The moral worth of a doctrine consists in its effect upon human action. Now if the doctrine of immortality turns man's gaze from earth to heaven, creates in him a disregard for the duties of life, and instills in him indifference to the terrestrial existence, then it would have been better had it never come into the world. There is abundant historic evidence to show that such has been the consequence in some quarters, and among a certain class of believers. It can, however, easily be demonstrated that this is the product of a superficial interpretation of what it means to be immortal. The doctrine of immortality must necessarily enlarge the horizon and thereby lessen the importance of purely earthly existence, just as the extension of astronomical knowledge has placed our planet in an entirely different scale of value, in its relation to the universe. But while it has taken away with one hand, so to speak, it has given liberally with the other, so that the motives of life, even earthly life, are thereby multiplied. The truth is, this doctrine is joined to another equally significant, in which and through which it receives its legitimate interpretation, viz.: "Whatsoever a man soweth that shall he also reap." The deep inner consciousness of immortality does not disconnect the two worlds. It makes all existence one, and plenitude of being, to borrow an expression from Davidson, the ultimate end of existence. Now plenitude of being does not consist in sensuous gratification. Its realm is the spiritual, the intellect, the emotions, the will (Ethics of an Eternal Being: Davidson), and its instruments are all the exigencies of life, and its goal is goodness.

It sees in humanity the chief agency for reaching this ultimate end, so that whatever prepares humanity for a better state here helps to prepare for a better condition hereafter. Thus altruism and egoism are merged into one by this higher perspective. The law of the immortal life is the law of love, and its condition is true being.

CONCLUSION.¹

The path through which we have come seems to lead to the following deductions:

1st. The soul has a growth that closely parallels that of the body.

¹In order to reduce this paper to the limit of a Journal article, it has

2nd. The concept, immortality, has a growth that parallels that of the race.

3rd. Its origin, so far as this study goes, is the product of the psychic activities of man himself, and not the fruit of a body of innate ideas. This does not imply, however, that there is not some deep, fundamental instinct, which may have been the dynamic power impelling him to such conclusion.

4th. Science can give no absolute proof either for or against the teaching.

5th. Neither can psychology publish any ultimatum on the question, though it is clear that the conception of an immaterial entity in the philosophic sense must be abandoned.

6th. The testimony of the race consciousness would go to establish the validity of such a hope, but, as has been pointed out, this consciousness may be the product of biological factors, which in their gradual unfoldment have produced this dominant ideal in man.

6th. No importance can be attached to the phenomenon of spiritualism, as it is so constantly associated with fraud, and most of its manifestations that are not the product of deception can be explained clearly and satisfactorily by well established psychological principles. Neither can the mysteries of hypnotism, telepathy, and clairvoyance be adduced in support of the doctrine, only so far as they show the great complexity of personality.

8th. In the returns much mention is made of the testimony of an inner revelation giving clear evidence of the truth of personal continuity. It is possible to explain this psychologically as the accumulated heredity of countless ages, joined with the ontogenetic longing for perpetuity. Until it can, however, be shown that there is no teleology in the world, and that there is no Divine hand at the helm, such testimony must be accepted, though it cannot be empirically established.¹

9th. The ethical worth of the doctrine cannot be impugned, though a superficial comprehension of it has often engendered a spirit conducive to the best interests of neither the individual nor the social body.

10th. We are led right into the heart of religious pedagogy,

been found necessary to omit entirely a chapter on the growth of the belief among the Aryan and the Semitic peoples—particularly India, Jewry, and Egypt, a chapter on the various forms the belief has taken in the folk consciousness, in metaphysical and in scientific circles, and a chapter setting forth and discussing the arguments *pro* and *con*.

¹ Prof. James's recent monograph on Human Immortality points out how such consciousness can be intensified even through present physical agencies, and indicates a scientific basis for inspiration. This little book is the Ingersoll lecture for 1898, and appeared after the preparation of this paper.

and the one principle standing clearly to the fore is the growth of the individual paralleling that of the race. It does seem that the history of humanity on its way to psychical and religious enlightenment forms the point of departure for the modern instructor.

The question of religious pedagogy offers one of the most perplexing problems in the educational field. It does seem that present methods produce very undesirable and too often profitless results. The gross, erratic, abnormal conceptions of the soul and of heaven, which smack of the rankest materialism, as is shown in the returns, too often become fixed. They are as far from the probable truth as anything can be, and while we shall never know the exact nature of either of these, yet it seems an act of guilt on the part of the religious instructor to allow the growing imagination to be burdened with such conditions.

The question arises, what shall be done? This can best be answered by considering what is being done, *i. e.*, the methods now employed to develop the religious conscience.¹

1st. There is the method of keeping from the child all knowledge of God, soul, heaven, until such times as his intelligence has gained sufficient strength to comprehend these in their essence. The objection to such method is that it makes faith a matter of the head rather than the heart. It is believed that the religious consciousness is a growth just the same as the other emotional manifestations of man, and, further, that it has its root in instinct. Now to make an instinct permanent, habit or use must enter, hence this method would fail entirely to utilize the golden moment.

2nd. There is the instruction method, which considers certain truths necessary for the child's salvation, and the sooner these can be injected into the child's brain the better. Though popular, this method violates all laws of growth, for it would produce men before boys.

A third, and perhaps more vicious method, is that which believes the child and youth must "sow his wild oats," or to put it into another form, he must know evil before he can be good. Consequently he is allowed to follow the devices of his own heart in order that the church may have the extreme pleasure of effecting his conversion in later years. Such method can find no pedagogical justification whatever, either in principle

¹ The reader is referred to two papers by Dr. A. C. Ellis in which many suggestions bearing on this problem will be found. (1) Sunday School work and Bible Study in the Light of Modern Pedagogy. *Pedagogical Seminary*, Vol. III, No. 3. (2) Suggestions for a Philosophy of Education. *Pedagogical Seminary*, Vol. V, No. 2.

or in practice, as it allows the formation of vicious habits of action and thought which a life cannot uproot.

What shall be done? Never let the child lose the animistic conception of the universe. Some method must be found for a unification of cold scientific fact and myth. He must be given the purest possible concreteness, but only so far as the exigencies demand. In our eagerness to teach wide we destroy all. The child constitution cannot form abstractions, and if we persist in presenting him with metaphysical conceptions, we may expect him to transmute them into concrete absurdities. We must conform to the laws of the growing mind and soul, and scrupulously observe the commonplace adage—never teach as a fundamental truth anything which will have to be unlearned.

Moral instruction should precede special religious, if the history of the race is to be our guide. Further, religion is only a transference of our thought for humanity and of our attitude thereto to God. It is the *love for mother* transformed into *love for God*. We must then get back to the Pestalozzian principle of making self-activity the basis for religious instruction as well as for the secular. What is actually needed is an analysis of the religious environment and an orderly consecutive arrangement of the material that it may lead to positive, definite ends, and an adaptation of this material to the stages of soul development.

Froebel's dictum that the child mind ripens and unfolds to the abstract only through the concrete has deep significance here. It would not be difficult to apply, as the home, the field, the forest, all furnish the necessary concrete material. We need a religious "*A, B, C, of Anschauung*." God should first be presented to the child as a worker, and after as a revealer. Does not all this material suggest that the natural, normal growth of the child is through this gross materialism into a purified faith in God, soul, and immortality? May not the pedagogical question, then, be one of gratifying this longing of the growing soul by the purest, best concreteness, or as President Hall aptly says, should not the pedagogy of the ego follow discussion of the crude soul ideas of children savages?¹

ACKNOWLEDGMENT.

In all this work I have incurred a great debt of gratitude. To President Hall for continuous aid and sympathy; to Dr. Burnham for numberless suggestions; to Dr. Chamberlain for many anthropological references and hints; and in various ways to the other members of Clark University. For returns, to many personal friends who wrote personal letters; to Miss

¹ *American Journal of Psychology*, Vol. III, p. 378.

Williams, of the Trenton, New Jersey Normal; to Principal Purington and Miss Smith, of State Normal, Farmington, Maine; Prof. Luckey, State University, Lincoln, Nebraska; Dr. Chrisman, Kansas State Normal; Principal Harrington, Wilton Academy; as well as to those mentioned in the body of the article.